

517 from this comes about the endless palavers about everything and nothing, for lack of anything else to do.

721 However, if for one reason or another war threatens the tribe or has to be declared, the Fan then seems to awaken from his lethargy. Before the decision to fight, [550] there must be lengthy palavers. The totem has but a small part in these palavers, but no warrior would put in his word without having first taken his totem in hand and given it a brief scolding, often just one word, an exclamation, which only the most attentive would hear.

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• 657 When all the warriors have had their say, the chief rises and sums up everything that has been said, before beginning his own speech. During this report, he usually remains at his place. He then goes to the middle of the assembly, his chief's baton in his hand and across his chest the baldric from which the akaméyón always hangs. "I am so-and-so," he begins, "son of so-and-so, and my father was chief of the race. We are the sons of such-and-such totem, and our akaméyón protects us." After [201] these words, he stamps on the ground with his foot, or more often, with his baton, as if to testify to the truth of what he has said, and then gives his own opinion. When he has finished he holds up the tribal totem to bear witness to his words, then returns to his place.

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782 If war is declared the totemic ceremonies are more pronounced. At first they will be nearly like those described for the initiation and consecration of the chief. The same altar is put up in the forest with the same rites; wood of the éfirira is again used for construction. On the appointed day, all the warriors make their way into the forest, each head of a family carrying his évara bíéri. The skulls are set out on the altar, and each totem at its place. The victim is then brought forward.

The scene at this point changes completely. Neither a dog nor a kid is immolated -- it must always be a man, either a prisoner of war or some captive bought back from a neighboring tribe. A woman may never replace a man. Nor may a man or child belonging to the tribe, nor one whose mother belonged either to the tribe or to an allied tribe, be used as victim; for

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788 fire which he sets to the felled trees so as to make the necessary
241 fertilizer needed for his future crops. [575]

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224 Returning from hunting or fishing, a man is always sure to
226 put an offering on the évora biéri: it may be a piece of the ani-
779 mal's heart and brain or part of the first fish caught, even the
whole fish if it is very small. The first fruits are also placed on
the évora. Any infraction of these rites leads to punishment that
can only be atoned for by one or more sacrifices. A warrior will
infallibly recognize punishment in the failure of hunting or fish-
ing trips or in barren plantations.

The hunting or fishing offering is made by the head of the
family, that of first fruits by the first wife.

5. Trade and Palavers

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537 Whenever a Fan has to "talk," he is very careful to try
779 to gain his totem's good will beforehand. On such occasions
it is important that he be able to convince his fellow speakers
or his adversaries.

The totem ceremony is very short. Before leaving for
the palaver or on a trading trip, he removes from the biéri box
some of the ashes of the last sacrifice and puts them into a rag,
closes the box, and goes off contented.

Before beginning to "talk," he will open the package of
ashes and put a bit on his forehead, lips, and throat. Thus the
spiritual guardians of the race will aid his brain and inspire him
with the best thoughts and the best phrases, and thus they will
tell him the best words to use to convince his adversaries and
obtain what he wants.

6. Disease and Death

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779 The totemic ceremonies connected with disease and death
are of somewhat more consequence. As soon as a man falls
gravely ill, the practitioner is called in. He demands in advance,
to be on the safe side, the proper payment for his pains, and then

now responsible and liable to two parties; if he is reasonable they all meet and talk the palaver. If the palaver is serious, each party appoints his *ndi* (ambassador). The palaver is usually talked in the main street of the town, before all the representatives of the interested clans, and before all strangers in town. The Fang are born orators, and remarkable gestures and orations are made while talking the palaver. The speaker usually walks backwards and forwards grasping and leaning upon a "palaver stick." He commences with: *M'ama* (I say thus); when speaking for another he says *A'ama* (he says thus); when speaking for the people of his town, *Be ama* (they say thus). Sometimes the *ndis* (ambassadors) sit in a canoe in the middle of a river or a stream, and talk the palaver, the injured parties being on either side of the stream. The case is talked, the goods demanded in payment stated, and an effort made to *hit away* (cut or end the palaver). If they succeed, then the palaver is *cut* (ended), and a dance follows; if no agreement is come to, the meeting breaks up and a tribal war exists between those clans.

Salutations

There are three salutations common to all. Two friends meet, they each grasp the arm of the other, high up on the biceps; a slight pause is made, then the hand is slipped down to clasp the wrist. This is also the customary salutation used by the Fula.

Two friends meeting salute by embracing.

A traveller entering the *aboya* (palaver house) walks over to the headman and sits on his knee a moment, at the same time placing one arm around the headman's neck.

Hospitality demands that all strangers be served food by the town women to strangers in the *aboya*.

Wives are loaned to guests.

Coarse conversation is indulged in by old and young of both sexes.

Considerable license prevails among the unmarried; less so among the married.

VIII.—*Invention, Natural Forms, Conservation.*

Invention.—The arts in use are common to all the different clans of the great Fang tribe. Any new discovery as the working of iron is credited to the *ndis* or *ndi*. The natives are always ready to admit that the *ndis* are very clever; they have a saying "no person knows like a man *ndi* (dwarf) what is inside the forest." When obtainable the natives use an imported saw, or file, and admit its superiority over their own crude tools. A Fang may be impressed at the knowledge and power of the white man, but is not greatly surprised; the reason for this is that many white men are credited with possessing supernatural powers.

Some of the clubs, tools and weapons approximate to the natural forms of the branches or roots of trees. Axe handles and the handle of a certain kind of adze have